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A TRIAL OF Regeneration, Or

A discovery of bastard births, where
by many are deceived in their rege-
neration with a triall of true regenera-
tion from false ; where the nature,
properties, signes, and uses of
the estate of regeneration
is opened and applyed
to the doctrine.

Preached in a Sermon by Mr
THOMAS SHEPHEARD.

2. Cor. 5. 17.

*Therefore if any man be in Christ, he is a new
creature, old things are past away,
behold all things are be-
come new.*

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A
TRIAL
By

A full and complete
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people of the
State of New York
against
the
people of the
State of New York
in the
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A TRIAL OF REGENERATION.

IOHN 3. *vers.* 3.

Iesus answered, and said unto him, verily, verily I say unto thee: except a man be born againe, hee cannot see the kingdome of God.

IN the 1. verse of this Chapter: ye may see that party that came to Christ that was Nicodemus, a Ruler of the Iewes, he comming at midnight, partly for feare of the Iewes, and partly through shame that such a learned Doctor should goe to another for counsell. The Lord Iesus then in this verse begins to tutor him, and to discourse about regeneration, and his scope being to convince him of ignorance, soe consequently of his misery, for being a mā of much knowledge, he did beare himselfe out, he was not ignorant, and being an ingenious

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man, as appeares by his comming too, & confessing of Christ, he thought this, or, as others that thinke, to be a signe of grace, oh poore creature. Thus Iesus Christ begins unlesse a man borne againe.

In with wordes we may observe 3 parts

1 That every man must be borne againe.

2 The danger, else he shall never, &c.

3 The certainty of this assurance, verily I say unto thee, &c.

1 Observe saving knowledge is not to be seene by much litterall outward knowledge, from the life, but by the inward work of Gods grace in the heart, as here Christ speakes of regeneration.

2 Observe the Lords willingnesse, which is wonderfull to teach them that be willing to learne, even though he come by midnight, as here Nicodemus did.

Doct.

That without regeneration there is no possibility of salvation, that is, let a man remaine in the same estate he was borne, and such a man can never be saved, unles he be a new man and quite altered from what he was once, for it is not the shedding two or thee teares, it is not the leaving a few sinnes, it is not making a few prayers will serve the turne, unlesse a man be all

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be all over a new man , heare what the Lord Iesus saith, *Neither circumcision nor uncircumcision availeth : but a new creature,* Hence it is affirmed, *Verely, verely, unlesse, &c.* Gal. 6. 15.

For the opening of the doctrine , observe three things that I will discover unto you.

First what regeneration is not , and what those bastard births severally abroad in the world be.

What regeneration is.

The necessity of it , and then the uses of that, now concerning the first of these it is wonderfull necessary to know, because many people are mistaken, and if we faile in this, we faile in all. *For whatsoever is of the flesh is fleshly, and whatsoever is of the Spirit is spirituall.*

Now there are these bastard births, which are not of the Spirits begetting, which I will name that will deceive you at the last, when they should stand you in stead. First, a naturall sweet disposition, a refined nature and temper, by vertue of which a man becomes thirsty , meeke, sober , temperate , modest , courteous, bountifull, yeelding & pliable to the best thinges, and to detest grosse sins, which

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seeme to excell many an honest man, which deceives many, like so many colours in a picture drawn on a rotten table, makes a man so amiable and pretty to looke vpon, that they shalbe in love with it, so these seeing those shadowes of grace in those people, sometimes fall in love with them, and hope they be good men especially if they bee kind to them, this may be in a word no new creature, but a bastard birth.

- 2 It is good education under good parents, good masters, mistresses, ministers, whereby many a one comes to learne good prayers and graces, they come to get much litterall knowledge, by being catechised, they come to lead and live a wondrefull smooth, harmelesse civill life, that none can discommend them, and to be in their iudgment for all the best things that is iust as their education hath taught them, I confesse God may blesse good education in the want of meanes, for the conversion of a child, and in the presence of meanes something may prepare for conversion, and make the children say, Oh I remember what once my mother said to me, and yet nakedly, and common-
1

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ly in its selfe it is too feeble to beget a new creature, we see Paul was brought up at the feet of Gamaliel, yet a child of wrath, he served divers lustes and pleasures. Education doth but chaine up and tame mens wolvisnatures, it never changeth them: let a wolfe run loose among things, it will grow wild in time like others, and so have many that have been well brought up, as all those that are the greatest enemies to the trueth at this day, all these may be in a man, yet no more but a bastard birth still.

Good examples and devout company, serve, which worke a strange alteration in men, especially if they be eminent, who are good amongst them. *Many people of the provinces became Iewes, for the feare of the Iewes fell upon them,* and it brought a great alteration in two sorts of people. First in some people that being secretly condemned for their lewd courses, seeing their courses are bad, and their ends miserable, and such mens lives and wayes are best, and so fit for their ends, and therefore they forsake the one, and take up the other, and turne over a new leafe, and to the view of the world become new. The second

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6. 13. sort of men are others, who seeing the wonderful gifts & graces of gods people, are so dazled with them, so those will imitate godly men, yet no new men. Indeed good example must be followed, & we must write after the fairest copyes, & they serve to draw out grace, dropt into the heart without examples, but they have no power to beget grace, and here we have many people, aske them, why doe you thinke this, and why doe you live thus, oh poore sandy foundations they have, because others doe so, and so doe we, no other principalls, so that this we see to be a bastard birth still.

4 Afflictions & crosses in the world, as longe sicknes after health lamenes or losse of limbes, that the drunkard can not now go to his pots, as he hath done, nor the whoremaister to his queanes as he hath done, oh how will they be sory & shake their heads, and thinke verely they doe repent, and become new men, and yet no such matter, Psalme 78. vers. 35. *They remembered when God was there Rocke* So doe many thinges, but their old nature still old fruit remaines still, yet the same man still, not put into a new stock, the Lord Iesus Christ,

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Christ, all the fire in the world, can never make copper gold, all the blowes of hammers can never make stone become flesh, *Isaiah 26. vers 9.* Afflictions may drive a man to himselfe, but also can never change a man, nor make him a new creature, but a bastard birth still.

Diabolicall delusions, deceive many, by meanes of which it comes to passe, that if you aske many man, what were you ever humbled and terrified, yea by what meanes, by the word and administration of condemnation, no but I thought I saw the Devill in such a shape, and spoke to me, and once in a dreame, I was so afrighted, I know not what to doe well, and hast thou beene comforted? yea, I thanke my good God, and now I pray you, how once I was at prayer, or alone in the darke, and me thought I saw such a glorious sight, and such a wonderfull light, and I heard a voyce say (be comforted) thy sins be forgiven thee. There are such dreamers in the world, deceived by melancholy fevers, Satan workinge strongly on them, some of those have beene scarred and terrified

A s much

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much, and they are wonderfull calme, for a time that one would thinke, they were growne to a very great measure of humility, and no new creature, but a bastard birth still.

6

Naturall people enformed with supernaturall gifts, by vertue of which many a man becomes such a tunable Christian, that many a poore soule, who hath a thousand times more grace, thinkes better of such a one, then of it selfe, and would be glad of such a ones living, yet flawes in his course, that you will truly say, there is such a one will remember most of a sermon, and speake exceeding well out of a chapter, and also pray with a great deale of affections, and discourse and hath so much knowledge, as many ministers, and yet I doe wonder, how he dares doe so, as I have heard, hee will ha se burst himselfe with drinke, sometimes when he lights into company: and I have seene him grow wanton with such a servant, you know in the Primitive Church what giftes they had, and many shall have, and yet no new creature, *Many shall say Lord have not we in thy name done such and such things.* I but how shall they themselves
and

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and others know them, and Gods people, they have such large gifts.

Wheresoever there is nothing but Answ.
morrall proofes, and supernaturall gifts added to them, they make a man more proud, they make a man looke on others as underlings, and himselfe taller then many more, I am as good as such a one and doe envy those that weaken them, and as the ship without ballace is sone overthrowne with the winde, so are they blowne over, even so is such a man, but the gifts and graces of Gods people humble them, esteeming the poorest of all soules as well as themselves, and they themselves the greatest of all sinners.

The gifts of gracelesse men, never 2
makes them all for God, but their loose ends are for themselves, *Depart from me ye workers of iniquity, for I know you not.* Some filthy Math. 7
lust or other they live in, or else they improve there gifts for themselves, and desire grace for the gifts sake, that they may be accounted one, but the gifts of the gracious do elevate their aime, it makes them all to worke for God, as Paul saith, I account not my life deare, that I may finish my course with ioy.

Our-

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7

Outward respects, it is incredible to see how far these will carry a man, which makes me tremble at the estates of some men, whom outward respects draw like mighty loadstones to what they will, outward respects may make a man more zealous against grosse sinne and superstition, that he may say as Iehu, come and see how zealous I am for the Lord, which was only for a kingdome, it may make a man forsake all and follow Christ, and never be discerned for a long time, it may never till judgment day, as Iudas forsooke all & followed Christ, but it was for the bagg, so now this will make a man exceeding strickt, by speaking well, and praying often, & being thus devout, this may make many Ministers honest Christians thinke well of him, these strong windes will make his sailes run fast, when they are thus set, a mans credit is as deer as his life, see what will not a man doe for his life, give all and toyle for his life, it is no matter, Marchants doe not so much looke at the statelines of the Ship, but whether or not it be sound, even so all of you, looke neerer your selves, doe ye not doe much duties in private, weepe and pray.

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pray, somtimes ye talke and discourse of good thinges in publick, and you your selves new people, examine your selves, doe ye not performe these duties to stop the mouth of conscience that askes thee. And if they be done to another end, and yet they must be done, yet for all this I pronounce thee, thou art but of a bastard birth: and still no new but an old Creature.

Weake sence of misery, wherby and by vertue of which in these, there are weake, they come to be troubled & weep in secret, and at Church, not knowing what to thinke of themselves, yet because they be but weake, and not stronge enough, they are never driven to the Lord Iesus Christ, there to finde rest, but they remaine in a state of complaining all their life longe, and hence daub them up for good Christians, and mend all holes againe, and comfort themselves thinking themselves, that they are fitted for comfort, & a bruised reed must no more be broken, and truly many a Christian finding them on the complaining hand alway, and so fall to some weake prayers, but at the last in time come to nothing.

I con-

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I confesse the spirit of the Lord doth by sence drive the soule to Iesus Christ, but it is a strong comming, a flying, and never gives rest to a man till he be entred into Christ.

- 9 Horror of conscience arising from the sence and feeling of the power and wrath of God, that is noe right birth that is begotten from nothing else, but the terrors of hell in the conscience, whence it comes to passe, that many men-like men in shipwracke castes away all their goods that will sinke them, that they save themselves, euen so many a one casts away those sins that loads them, they cannot nor dare not draw so great a load, and then they take up some good duties to quiet them, and so like honest civilians and murrall men, live after this manner, this is the condition of thousands, yee shall make them submit to any course, rather then to be damned, and goe to hell, 1663 Alasse my beloved if a man were in hell it selfe, that fire could never doe it, much lesse the spirits horror, can never change nor humble a man, nor the heart of a man, there must be a greater power, then the which if thou canst not prove, thou

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art not borne again : it is a bastard birth.

Naked hopes of heaven whereby many
a man goeth far, not onely in doing, but
10 seing no salvation without Christ follow
Christ so long as those hopes last, when
they heard it was so hard to be saved, ma-
ny of them went away ; Oh there is many
a soule considering, he must die, and
knowing of iudgement to come ouer his
sinnes, now considering of Gods people
their happinesse, Gods children their safe-
ty, Oh he would faine be saved, and
hearing hee cannot be saved, unlesse hee
leave those sins, and doe these duties, he
betakes himselfe to them. And truely it
is nothing else, but the working of the
old man, out of selfe love to save it selfe,
you know what loves breach will doe,
Gods people are *begotten to a lively hope*, the
the following soule ; Christs resurrection,
no more then this, and no new creature
but bare hopes, it is a bastard birth.

The constraining power of the Law of
God, for the Law hath a double power
besides terror. First, to shew a mortall
man the equity and goodnesse of it. 2.
to stirre men up to submit unto it, the
Iewes were very zealous, Here many

1 Pet. 1. 3.

Rom. 2. 13.

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man hearing the Law of God falling upon him, with some command, fals to doe wonders, and then he and others also thinkes he is a good man, but he is the old man still, only that he is new drest by the rubbing of the Law.

12 Presumption or a mans owne presumptuous will, but sin never beguiles a new Creature, by vertue of which a man having seene, how he cannot be saved by himselfe, nor his owne merites, and that he is accurst, and seing there is no salvation, but only in the mercy of God, and meritts of Christ, he then, but not from any supernaturall drawing or worke of Gods spirit, but onely from his owne strength, and so he will take hold on Christ, and now hope to be saved by Christ: But looke Ioh. 1. 17. they must not be borne of the will of man, but of God, none then hath the power of God, neither hath any the will of himselfe to close with Christ; Assuredly God never sheweth mercy to any man, till he make him sensible, to feele his owne misery by nature, which if thou hast not felt as yet, thou art no new creature, but a bastard birth.

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3
Morall perswasions, and reasons working by vertue of which kind Agrippa was almost a Christian, and so many a man, by reasoning against a sin, thinkes he overcomes a sin, and by reason producing argumentes to himselfe to doe such a duty, overcomes himselfe, by striving, reasoning; I confesse the new creature is to reason, & strive as life will seek to preserve it selfe, yet it never comes by bare reason, many a man may attaine to difficult things by skill & striving with them, so namely art & use you see may be with one, & yet no new creature, thou maist be come an artificiall Christian, and a bastard birth still, there must be a power beyond perswasion, the devil useth perswasions, so thou must be more then perswaded, if ever thou be a new creature.

4
The letters of good books, and the Scriptures wherby all the knowledge & all they have which are, but drops sometime upon a stone, arise, & come to no other personall skill, but that and these in seeing, see not, and in hearing perceive not Gods will, and the mystery of Gods will, as there is not a truth, but
B lyes

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lyes a mystery in it, a child of God and a wicked morall man, may know the will of God, Rom. 2. 18. Yet the one can not teach the other the mystery of Gods will, Ezech. 1. 9. Alas the letter is but a shew, a couler: but come to the secret of the Lord Iesus Christ, examine thy selfe what saving knowledge hast thou, but what thy bookes taught thee, hath bare letters taught thy whole affections what hath it wrought in thee, and looke about you, for you are yet under Gods eternal curse in utter darknes, not born againe, and so in the estate of wrath, O yee shall finde it to be so one day, and I wish that all of you that have hope well, would bewaile these things, and goe home, and suspect yourselves, that ye are as yet unregenerate creatures.

The second discovery is what regeneration is.

2 This regeneration is the new creature, and it is such a secret, that it pulled one of the chiefe of the Iewish Doctors, it is a rare work, which a carnal man neither ever felt, or can possible know, & such a wonderfull worke, with the regenerate though they feele, yet cannot describe or expresse, howsoever

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no wicked man can clearly see it, what it is, he may see them in their faces, and courses, like other men, and some what better then common sort of men, but what that hidden inner man is, that they see not, Revel. 2. 17. Regeneration therfore some men define it to be an infusion of a principall of life, beinge dead before; others, a through change of the whole man, both which though they be in the regenerate man, yet they are not the new creature, but are consequences of it, as life is not the man, nor any change in him together with his life.

Others define it to be the putting off the old man, and putting on the new man, which comes neereſt to the definition of it, it is ſome thinge truth and ſome thing wanting in it to make it full, if we aſke common people, they ſay, now a new man, if being wild before, and now hath forſaken ſome of his evill wayes, aſke others, if a litle ſcar fall to profeſſe.

What is then this new creature.

It is a wonderful worke of the word and ſpirit.

Queſt.
Anſw.

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Regeneration is a worke, whereby the old man being put off, the Lord Iesus unites himselfe to the Soule, and so makes it one with himselfe, that here by immediately it receives a new life from Christ, a through change of all the faculties, and so becomes like unto Christ.

In which description we are to observe these 4. thinges.

1 The efficient adjunct causes of this new creature, that is the word and spirit by a wonderfull worke.

2 The preparation for the new creature, viz: the putting off, of the old man.

3 The forme or essence or beinge of the new creature it selfe, viz: Christ & the soule united together and made one together.

4 The natural effectes of the new creature, which are 3.

1 Here ariseth a new life.

2 A through change of all the faculties.

3 A liknes unto the Lord Iesus.

1 The efficient causes or parentes of his new creature, that begets it, viz: the word

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word and the spirit of God , by a wonderfull and a powerfull work, for there is a common worke of the word and spirit upon mens hearts, as to convince and trouble, and effect, and move men. Felix was troubled when Paul preached, the perishing Israelits promise when the Lord from mount Sinai thunders , they shooke , & the winde Mils goe, whilst the winde blowes , but this worke is a wonderfull worke, a rare worke , he is quite turned from what he was , all are become new, and he knoweth not how, so there be many people that say their desirs are good, and they are backward God knoweth, but they would be better but this is a powerfull vvorke of Gods spirit , makes Gods people indeed that vvhich the regenerate vvould be, the spirit and winde gustinge in like a mightie winde upon a man , which may appeare thus : First the worde, for every other change, is but a phantasticall one, and will drie and vanish like smoake in time , but this word is the seed of the spirit, which though small in it selfe, yet it begets the whole body and soule, that is the new creature , on word in a ser-

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mon sometime, one sin found out, one deceit reveiled, one threatning set on and applied, on promise of grace, received workes by litle, a strange great and mightie change in men and such a life never dies, and such a worke never fals away againe, 1. Pet. 2. 3. 24. 25. men are here to day and gone to morrow, alive to day and in hell to morrow, because begott of corruptible seed, being sinfull, but by the word of the Lord it begets such a new creature, as is here to day and alive to morrow, here to day and in heaven to morrow, because it is begotten of incorruptible seed, then see yee are either regenerate and new men, else damned men, if regenerate, then tel me I pray you what Sermō was it you heard that did it, either at Church, or followed it you home to the house, if we see a Child borne into the world, of no fashion, but a confused lump of flesh, we say it is no child but a monster.

2 But the spirit of the Lord, for if a man have no greater worke then what bare books and the letter taught him, he is an unregenerate man, Ioh. 3. v. 6.

that

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that which is borne of flesh is flesh, & that which is borne of the spirit is spirit, and this is the only worke of the new creature, for a man may hear a thousand Sermons, yet nothing begot, because the Spirit of the Lord is not there to give life to the word for quickening, for as the Lord Iesus the head vvas conceived by the holy Ghost, so are all the members conceived and quickened by the same spirit, Rom. 8, v. 11. If the Spirit of him that raised up Iesus from the dead dwell in you, he that raised up Iesus from the dead shall also quicken your mortall bodies by his spirit that dwelleth in you, so that you see, that which raised Christ from the dead, doth also quicken mens mortall bodies.

First it doth infuse new life into thee, & ioynes thee to Christ, the fountaine of life, oh beloved, it may be ye have beene vvell brought up, and this hath altered you, it may be you have beene vvilde, and your faultines hath by the consideration of it, perswaded you to take better courses, it may be your friends and neighbours are good.

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and they have provoked thee to be an other man, and now therefore thou thinkest thou art a new creature alasse beloved, where is the father of this new creature, where is the almightie Spirit of the Lord, thou hopest by thy good prayers, & serving God after thy own fashion, and by comming to Church as others doe, thou shalt become another man, beloved that may be parte of the meanes indeed, but I tell thee that neither worde, nor mans selfe, nor Angels themselves can make thee a new creature, it must be the Spirit of God must doe it, for there is nothing else that can doe it, a beast may beget a beast, and an man may beget a mortall like himselfe, but such a one cannot beget an Angel, nor an Angel Christ the head, nor any member of Christ, for it is the Spirit that quicknes the head, and that is the spirit that must beget thee, for that only can beget thee again, so then if you doe not feele such a worke; As all the Angels (you may say) could never effect, no word barely, nor books neither, then thou art an unregenerat mā, & no man.

Hear

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Hear what Luther saith of the letters of all scriptures, Fathers, Councils, and ages were pronounced into thee, they could never make thee a new creature, it must be the Spirit of the Lord, that must doe it for thee, and therefore thou must looke upward to him for it, alas, vvhwherefore doe you looke to yourselves, you are but the matter that must be vvrought upon, vvhwherefore doe you looke to bookes and ministers, these are but the bare instrumentes, looke therefore through all meanes and beyond all these, for the Spirit of the wonderfull Almighty must work it in you.

1. Thing is preparation to the work of the Spirit, for the new creature, and that is the putting off of the old man, the old man must be put off, otherwise the new man can not be begotten, for as there can be no grace planted in the heart til corruption which cumbes the ground be rooted out, and in this case many men pray for grace, & never get it, because they cast not downe themselves, for the contrary corruption first remaining in them, so the new man can never be in the soule, so long
as the

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as the old man doth remaine alive for they are enemies and cannot live together without the death of each other, and this is the reason , why some who have great hopes of being new creaturs, and yet prove false deformed birthes, because the old man still prevailing hath killed the strength of the new, and contrariwise many a Christian of meane beginnings, groweth strangely, and is quite altered, because the old man was first cast off: & here a Christian that hath much life at first with zeale & forwardnes, the expreffion of the new creature, which being not accompanied with selfe deniall & deepe seeking humiliation, vvhcreby the old man is cut off & never prove sound, but either apostatizeth or growes proud, so that I say the old man must first be cast off, even as a man casts away his filthy rags, for it is not in the second birth as it was in the first & former, for that is nothing but a child to be begotten, or as in building a new house in a faire place, the house onely to be built.

But contrary it was in Adam, vvhcn
he

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he received Gods Image, he had an excellent disposition, like a faire table too it, but now that Image is lost, and that life then lost, and now another Image upon him, all the soule being bloody and rotten, and a new creature cannot possibly bee begotten without the putting off the old, Eph. 4. vers. 22. Put off concerning former conversation, the old man which is corrupt, according to the deceitfull lustes, vers. 23. 24. And be renewed in the spirit of your minde, and put on the new man, which after God is created in righteousness and true holines: Even as it is with naturall generation, there can not bee two conceptions at one time, for when a woman is conceived of one Child, she must be ~~dead~~ of that afore she have an other, even so it is in this birth, but because this is a matter of no small moment, but difficult, I will propound these two things.

delivered

1 What this old man is.

2 How and when he is put off.

What the old man is, I say it is not the inward or outward sinfull lustes or actions of men, for as the actions and breathings of men, are not the man, so the sinfull actions and lustes of men, are not the old man, for so Scriptures doe distinguish them, Col 3. v. 9. *Seinge ye have put of the old man with his deedes,* So then the man and his deedes not all one.

As

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As men may pare off their nailes, cast away their excrements, cut off some troublesome members, and yet the same man remaine still: So thou mayest cast away many finnes and excrements, and many deare and troblesome sins, and yet the old man remaine still. Even as some people healed of the scab, are the same men still, but more cleane then they were, but when any part of them itcheth by reason of the old melady, they will be scratching to satisfie the same, which requires it: and even so with an itching heart after any sinne, it will be satisfied also.

2 The old man is not simply meant the naturall corruption and the originall sin of man, for it is of the old man that it is corrupt, now if corruption were the old man, when we interpret the Apostles speech, thus it would be, put off the old man, which is the old man, if the old man was native corruption, it could not be to be corrupt, as we cannot say putrifaction is purified, rottennesse is rotten, for when a thing is to be corrupt and putrified, it implieth some good thing is degenerate, as the disposition of the body to weaknesse, death and sickness, is not the man himselfe, so here.

3 The old man is not simply or yet materially ment the man himselfe as Rom. 7. 9. *But ye are not in the flesh, but in the spirit: if so be the spirit of God be in you, now if any man have not the*

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the spirit of Christ, he is none of his, and also if that the substance of the old man werement the man himselfe, then Adam in his innocency, and the Saints glorified should have had the old man, which cannot be, and thus much for what it is not.

What is it then?

Quest.

It is a man himselfe, soule and body, limbes, life, sense, understandinge, will, affections, considered as all corrupted, called in Scriptures the body of death, as we call a sick man, not the sicknes it selfe,, nor disposition to sicknes, but the party sicke, as we call an old house, not the rottennes of it, or the wood of it, but the wood and house is rotten, it is called the old man in wicked men, because it is borne with men, you are borne, you see lumpes of sin, hard fuel for hell.

Ans.

In Gods people, because that it remaines interpreted, yet it is like an old man, with one foot in his grave, so dyinge dayly in them, this must be cast off and cast away, as in filthy putrified meate, you may suger it or salt it, yet you cannot remove the unfavorines from you, nor out of it, but by casting of it away, so thou canst never subdue thy sins, but by casting thy selfe away to the dunghill as a filthy thing, and then ye wilbe made new creatures.

2

Oh beloved yee have many high conceits of your selves, some of you for your beauties,
some

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some for your wealth , and some for your friends, some for your partes and giftes , some for your knowledge, some for your affections, some for your civility , besides you doe out of measure minde and love your selves, and when your selves is pleased, you are glad, when your selfe is crossed or touched you are sad , oh these selves of yours that lyes , so neer your heartes and so pretious in your eyes , must be plucked downe , and put off which is as hard , as to pull thy skin from thy flesh , and flesh from thy bones , even thus must it be with thee, or else thou art no new creature , but the old man still.

Quest.

When and how is the old man put off ?

Ans.

These four wayes.

I.

1 By growinge out of conceite of a mans selfe, as yee know many a man accompanyes, and leanes to an other base man , and others that know him wonders at him , why he should doe so ; Now the reason is, because he hath a good opinion of him, but when he begins to grow out of conceipt with him, he begins now to cast of his companie , having watched him a while sees his lewdnes , and pranks, and castes him quite off ; So it is here, every man by nature cleaves to himselfe, even a base sinfull selfe, God and Saints wondering at him , (why) because men have such good opinions of themselves, now when the
Lord

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Lord begins to alter a mans good opinion of himselfe, and a man begins to grow out of conceit with himselfe, then he begins to cast off, for having vewed his misery by nature, and the wildnes of his heart a good while, now he begins to cast away himselfe, for while the old man remaines, what doth a man thinke of himselfe, when he thinkes himselfe to be in a safe and secure estate, and afterwards he never inquires, how to come into a better estate, he thinketh God loves him, and he loves God, he knoweth he sins as all men doe, yet cryes God mercy, so hopes and thinkes that God is and wil be mercifull to him; is it not so with many of you heare. I tell you he or she, whatsoever thou beest, thou art on of them, that cleaves to thy selfe, deceiving thy soule.

You will demande, how doth the Lord make a man to forsake himselfe.

Quest.

I say by altering his opinion.

Ans.

For that man that thought he was in a safe estate before, now seeth death, the Devil, Hell, the creatures, and all the plagues of God, ready to be let loose upon him, he feares and inquires what shall I doe, he that thought himselfe in a good state before, now sees and feelles such a bitter taste of sin, in heart, soule, life and tongue, that he who never could beleewe, that his estate and case had beene so bad, he that thought

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thought that God was mercifull to him and loved him, now see the wrath of God is kindled against him, that the man conceites it shall fall on him and turne him downe a dead man, Rom. 7. 10. Phil. 1. 6. 7.

2

The old man is put off, when a man groweth weary of himselfe, and weary of the life he lives, and weary of the workes it lives in, for when the soule apprehendes it selfe thus sinfull and miserable, when it feeles it is wounded, it goes to save it selfe, and then it shiftes for it selfe by praying, by reading, by hearing, striving, watching, but finding all in vaine, the heart remaines as bad, and sin as stronge as before. oh then he pines and grieves, faintes & feeble desires, and the more it doth, the more sins it sees, and more worse and grievous sins, whereupon the soule is wearied and tyred out, and sinkes under his burden, and as I say even wearie of it selfe, like as a man that hath a dead corpes tyed unto him, and carries it to table and to bed with him, and cannot cast it off, groweth weary of it, and cryes out. oh who shall deliver me, so the soule cries out with Paule, who shall deliver me from this body of death, Rom 7. 24. that even as a peculiar sin, when it loades a man, it makes him cast it off, so when the soule is loaden with it selfe, that a man is weary of himselfe, he comes to cast himselfe off as a man weary of a burden castes, the burden from him.

By

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By loathing it selfe, when the soule, as it is because I am broken with their whorish heart, which hath departed from mee, and with their eies which goe a whoring after their idoles, and they shall loath themselves for the evils which they have committed in all their abominations. Thus the soule will loath and abhorre it selfe, as it were a toad, or devill, or an enemy, and saith what should I seeke, why should I care for my selfe, or seeke mine owne advancement, by taking so much care, or why should I revenge the wrong offered to my selfe, for as a man cleaveth to himselfe chiefly by selfe-love, so a man puts off himselfe, forsakes himselfe, by loathing himselfe, and this must be done. *If any man come to me, and hate not his father and mother, wife, and children, brethren, and sisters, yea his owne life also, hee cannot be my disciple.*

Luke. 14. 26.

By forgetting and not minding it selfe, when the soule mindes not, it is busied about its owne good, not so much his owne ends or aymes, but lies waiting and looking beyond it selfe for God to pittie it, for God to pardon, humble, and sanctifie it, for Gods end onely, forgets onely it selfe: for a man, that hath not cast off the old man, doth doe nothing but minde the world, this businesse, and that toy, a fooles thoughts saith Solomon are in the end of the world, and him-
C selfe

Psa. 45. 10.

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selfe, when hee is in want how hee may provide for himselfe, when he hath a little how he may get more, when he dies, how hee may be kept from damning, when he comes in company in prayers with others, how he may behave himselfe, that so none may speak amisse of him, but all to commend him, as a man that hath none to take care of a sicke wife, stands charged with her himselfe, but being once dead he forgets her by little and little: even so a wicked man hath no God to take care of him, for himselfe and the world is charged, and he tends his sicke himselfe, but when a man is dead to himselfe, or the old man is dead, now he forgets it, that he may live a new life, and here be united to the principle of life it selfe, which is Christ, and thus the old man is put off, as it is in a dead carcasse.

First the beauty is gone.

1
2

It smels and growes noysome, this is a neere step, and it wisheth it gone.

A man loaths it, if it continue.

3
4

It is buried and forgotten, now it is cast off so, this old man spirituall is, so that from hence will follow these conclusions.

First that, that man, which being convinced of his misery, and onely seekes to grow better, if hee prove so, he is no regenerate man, because in this doing he doth but onely mend and patch up and piece the old house, which

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is the old man still.

Such as are , or have beene troubled with some perticular sins and now hath left them, and so by that hath got some comfort , but yet for all this, they are no new creature , because they doe but onely heale and comfort the old man.

That those that feeble themselves so bad, that they shalbe damned , and so by doing of all or most externall duties , seeke nothing else , but the bare saving of themselves , and their soules , and these are no new men , as when *agua vita* is put into ones mouth to fetch him out of a swoone.

That these that live iust like good people in every thing , that wee cannot difference them from Christians , for their owne ends, that they may be commended , and their hearts quieted , but these are no new creature : because they doe but onely tend the old man as a servant to it , these doe but as it were put a faire filken suit upon the old man.

That those that fall to good duties , not onely outwardly , but inwardly to be zealous according to the knowledge they have , as the Iewes , and Paul , not being first soundly humbled , and deeply abased , not only at the sight of him , but of themselves , these are no

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new men, because that by humility, they have not slaine, put off, and buried the old man.

3 The third thing is, the firme essence, or being of the new creature it selfe, Christ united to the soule, and the soule made one with Christ, and Christ with it, that as the body in the first birth, nor the soule alone maketh the man, but both together: So the soule alone, nor Christ alone maketh the new creature, but Christ and the soule being united, hypostatically, so as ye make one person to the Godhead; but mystically, as together with the manhood they make one body. Life wee know maketh not the man, but flowes from the union of the soule and body together, *For ye are the children of God in Christ*

Gal. 3. 26. 27. *Iesus, for as many of you as have beene baptized into Christ, have put on Christ.*

Quest. How comes that to passe may some say.

Answ. For so many of you as are baptized into Christ, have put on Christ. *as it is, Wee are his workmanship created in Iesus Christ unto good workes which God hath before ordained, that we should walke in them, also, there is neither Jew nor Greeke, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus, and if ye be Christs, then ye are Abrahams seed, and heires according to the promise, for the opening of which words observe two things,*

I will prove that the Lord Iesus and the soule

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soule united together make the new creature, or that Christ united to the soule gives new being to it.

What this union is, and how both are united,

I will shew you that the Lord Iesus united unto the soule, gives being unto the soule or is the forme of the new creature, as the soule is the forme of the man.

2

The first reason, That which is the principle of life to any creature, that thing is the forme, or that which gives being unto the creature: but Christ himselfe is the principle of life to a Christian, *Ye will not come to me, that ye may have life*, yet let a christian have never so much grace for Christ, that grace cannot make him live, or doe any one thing that is good, the reason is, because Corruption in a man is stronger then grace it selfe, but Christ himselfe must give life to it, life and power to that life, *For without me ye can doe nothing*, how ever ye are my disciples, thou complaineest thou canst not doe this or that, no nor never shall, because thou art ignorant of the Lord, hast thou ought of him, Adams soule to his soule was righteous in himselfe, but a Christians soule to his soule is Christ out of himselfe.

1 Reason.

Ioh. 5. 40.

Iohn. 15. 5.

Because if this should not be so, the Lord should not be all in all to the soule, but Christ is all in all to the soule: for Christ is

2 Reason.

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by his spirit the efficient working cause of it, and so the end of it, to whom be glory for ever, and so the maister of it.

No good in this nor in that, *but out of his owne will begat he us*, Iam. 1. 18. *With the word of truth that we should be a kinde of first fruites of his creatures*, and why not then the forme or that which gives beinge, he is the efficient, and ende, and giver and forme to every thinge, else then he is more intimate with his owne people.

3 Reason.

Eyther grace makes thee new or Christ, the soule and grace united together, or the soule and Christ united together, but not the first, and the reason is this, let a man be possible, to doe all that which the Law requirs, this makes but a morrall man, because here is no more conformity, but to the morrall Law, for he that makes conscience of the duty of the second table, not of the first, he is a civill man, if of the first and not of the second, he is but an hypocrite of both tables, he is but a morrall man, and being under the Law is under the curse, and so shall never see the light of Heaven, which is here promised to regenerate men, he is no Christian man, and Christ and such a man cannot hide together, Gal. 5. 4. *Christ is become of none effect unto you, whosoever of you are justified by the Law, yee are fallen from grace, your affections may*

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may be stirred up in you somtimes, and yee know not.

These ye dandle like babyes and puppies, and let hold goe of the Lord Iesus, if you be such men, I pronounce from God, yee are damned men and no men, yee hope to be saved by Christ, no CHRIST profits you nothing.

What is this union, and how is Christ and the Soule nnited together.

Quest.

1 I will shew how Christ, or wherein Christ is united to the Soule.

Answ.

2 Wherein the Soule is united to the Lord Iesus Christ.

The Lord Iesus is united to the Soule by seinge, for there is an union betweene the object & the eye, herein in death, the Lord Iesus sees all men in the world, and takes notice of them and their sinnes, and he will call yee out on day, for all the offers of grace you have rejected, rest you man in the grave, yet he will raise you which the sound of the great triumphe of God, but he lookes upon his people as a nurse lookes to her child, as a father lookes to his son, he sets his eye upon it for good, *Amos 3. vers. 2.* To keepe it from all evill, and to provide for it all good, and for no thinge else but good, and not onely the God head, but also as is probable the man hood hath a special eye to every poore soule, that is or shalbe knit unto himselfe.

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Isay. 53. II.

He shall see the travell of his soule, though great men despise to looke upon poore men and base estates, I tell you the Lord Iesus, who is exalted to glory, now this master Prince of the Kings of the earth, will not disdain to looke into a smoaky house, and gives every creature a charge not to hurt it, when it prayes God remembers every prayer, and will one day answere it, he will bottle up every teare and will one day comfort it, he will one day comfort it, he will remember every blow of corruption, and will one day crowne it.

2

By love, this affection ye know unites the greater, by the greater union, never did mother love her babe, nor husband his wife, as the Lord Iesus loves the creature, oh it is but a sparke of fire beames of his sun, noe toad is more abominable in thine eyes, then thou art in the sight of the Lord Iesus, if thou art an old creature, and the more good thou thinkest thou hast, and so growest more proud thereby. the more God loathes thee, Oh but the love Christ beares to the new creature, it is transcendent, so deare, so constant, so sure, so pure, so that the Lord Iesus, doth not onely cast his eye upon a poore creature, but sets his heart on him, and loves him, not a love of pittie, washeth him in his blood, and bids him live with a love of benevolence, loves him withall his heart, that he thinkes nothing to deare for him, nothing to much,
or

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or too good for him, honour, peace, ioy, his spirit, &c. That is now no matter though all the world hate him, and scorne him, if the Lord Iesus shine on him, as they say, a friend in court is better then a penny in ones purse, Christ is a friend in heaven better then wealth better then honour, better then goods, and life, Ephe. 2. 4. 5. *But God which is rich in mercy, through his great love, wherewith he loved us, even when we were dead to sinnes, hath quickned us together in Christ, by whose grace ye are saved.* So that in Christ there is nothing but love to his people, living, dying, or dead.

By delight and ioy, this ye know unites, as a woman cleaves to her child, though she endures much paine, and travell in the birth of it, yet when it is once borne, and brought forth, she reioyceth, even so doth the Lord Iesus. Isai. 62. 5. Eph. 3. 17. nay he will cause heaven it selfe to reioyce at the birth of these new borne sonnes. but you will say, I dare not come, yet beloved come to Christ, he will receive you, though you have reiected him, he will neverthelesse delight in you.

By desiringe yee know as we use to say, though I would not come yet my heart was with you, desire is the messenger of the soule that goes out for the good it would have, even soe the Lord Iesus longs to have this
blessed

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blessed Babe in his bosome in his kingdome, in his glory, that although he would thinke he is weary of them, yet the Lord Iesus is not, *Ioh. 17. Father I will that all them, that thou hast given me may be with me.*

5

By this powerfull workinge in and upon the Soule, somtimes teaching it, somtimes affecting it, somtimes humbling it, somtimes raising it, somtimes when it is hard beset with feares, and enemies overcometh it that somtimes emptying it, somtimes filling it, somtimes making it mourne, somtimes to rejoyce, according to the working that worketh in them all. *Eph. 1. 29. Here is not such manner in the old creature, he is the shop of sin, and the devill, he dwells in it, which worketh in the hearts of the children of disobedience, the devill sets up his trade in him, and if Christ offer to come in, he is shut out, but Christ sets up his trade in his soule, that is a new creature.*

Quest.

The second thing, wherein is the Soule united into Christ.

Ans.

Even on the contrary, the one flowes from the other by seeing, vewing, and minding nothing else but Christ and the love of Christ, untimely birthes are knowne by having them too soone, but the soule there beholdes a Christ in another world, far above the world in his glory, and is ravisht with his love, which makes the soule like Christ, *1 Cor. 2.*

By

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By love, that it mournes for the least wronge that he or others offer to Christ, and watches the least sin, loves communion with Christ, and the ordinances of Christ, not see much, because of them as hipocrites doe, but because Christ is in them, *Cant. 1.* The virgins love thee, & regards not any other creature, nor any other love but Christ, although mercy saves it, yet it will cleave to Christ, Christ is written in the heart of it.

By delight and ioy it blesseth God that ever it heard of Christ, but it is overcome with ioy, when it sees it selfe in the bosome of the Lord Iesus, it loves to be with Christ, not onely when Christ favours it, but when it is, as it was with Simeon once with Christ. and then let thy servant depart in peace, or with Paul once in Christ, and able to doe all things, and delight to suffer with Christ.

By desiring, mourning and loving for Christ to come to it, crying with the bride, *Revel. 22.* Come Lord Iesus, come quickly.

By yeelding up it selfe, and opening the heart for the powerfull working of the Lord Iesus in it, and upon this, that he may have all the praise, as *Psal. 24. v. r. s. 6. 7.* This is the generation of them that seeke him, that seek thy face O Iacob, lift up your heads O yee gates, and be yee lifted up ye everlasting doores, that the king of glory may come in.

Hence

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Hence if it be so it enformes us of the happy estate of every new creature, what it is brought unto, although the grace be weak and feeble, yet it shalbe perfect, why because it is knit to the full fountaine of all grace, of all perfection, even Iesus Christ. Oh poore creature thou complaineest of thy deadnes, blindnesse, and hardnesse, and how weake thou art, and how thou art off and on, yet looke upon thy new creation in Christ, can Adam, can the Angels shew thee the like happinesse, Christ that gave people, causes you happinesse, and delight in it, yet promises himselfe instead of it, hast thou a hard heart, a blind minde, or doest thou want wisedome. thou hast all these by Christ, art thou weake feeble, unable, goe to the poore, and stay thee by Christ, and thou shalt overcome.

17. 21.

2. It enformes and shewes us hence the estate of all the people of God, and every new creature, it is sure and safe, Adam fell away only, because he was united onely to a creature, that is fraile, but thou art united to another principall of life, so long as Christ is our life, so long shalt thou remaine and live as in Iohn, because I live you shall also, thou art now in a stronger hand then in the power of Hell, you that have got some good affections, who are afraid you shall fall away, and well you may if you have no more, but he hath no such matter that hath Christ he can

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can hold thee, and thou beest an hipocrite, he can defend thee.

It enformes and shewes us whom we are to judge of, as new creatures, not by what men have or doe, but by what union they have to Christ, doest thou see a man professe religion, pray to his family, speake of good thinges, like well of good people, yea but doest thou see him all this while ignorant of Christ, he sees no Christ, loves no Christ, admires no Christ, speakes of no Christ, but when he hath it by heare say, there is no new creature as yet.

Hence it enformes us, and we may see that those that are of this iudgment they cannot be saved but by Christ, but their hearts are not united to Christ, but to the world, those people are no new creatures, so that all preparatives are no new creatures, and all consequences of it make not the new Creature,

F I N I S.